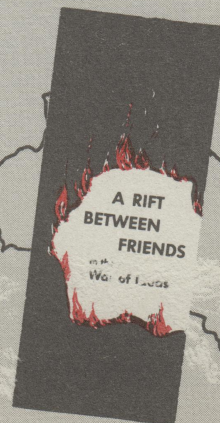


MY COUNTRY 'TWAS OF THEE

By the author of
A Rift Between Friends
in the War of Ideas



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INTRODUCTION

"A Rift Between Friends in the War of Ideas" — a pamphlet first published by Pine Tree Press in the spring of 1964 — has had an unparalleled acceptance on the part of many thousands. Here and there a dissenting voice has been raised. One such protest was forwarded to the author, who has responded in detail.

Without revealing the identity of either the plaintiff or the author, the Freedom School takes pleasure in presenting this further clarification. If you enjoyed "A Rift Between Friends . . ." you will find this development of the same theme thought-provoking and compelling.

I am a physician, not a professional writer. Had I been a professional perhaps you would not have misunderstood me so completely. My entire lifetime has been spent in trying to save lives, in trying to help individuals to be better both physically and emotionally. I have not changed. I do not propose, at this late date, to destroy one life, much less "much of the life in these United States," as you accuse me of advocating in your opening paragraph. On the contrary, what I advocate is much the same as your letter indicates you, too, would desire.

I seek, what I am sure every decent human being seeks, a means, a way for each of us to live, so that we may live together as brothers, not enemies; so that we may have peace, not an armed truce; and so that each of us throughout the world can be free to pursue his own spiritual and material happiness, in his own way.

Once, here in America, we almost found the way to do this, I believe. It is because we have turned away, because we no longer even know what the reasons were which led us so near to that way, because we have such unthinking, blind faith in authority, that I wrote the letter to my friends, George and Martha. I say as much to you.

It is true, I did not mention God. All about me are people who presume to know God's will. The Christian socialist says that his way is God's will. The Christian communist says God's will is communism. The Ku Klux Klan says it is God's will that they should protect themselves from the civil rights group who in their turn say it is God's will that they should force what they call equality for the Negro. Many of our ministers today are requesting that the government pass laws to help them enforce, at the point of a gun, what they believe to be God's will. I watch with shame and horror as we take this road which leads

straight back to the Inquisitions, to torture and the stake for the man who has some belief other than those in power, in what is God's will.

GOD WILLS IT

During the Christian Crusades, probably the greediest, cruelest, most wanton of all the wars in history, the Crusaders attacked the Saracens roaring, "God wills it!" The Saracens fought back, crying in their own language, "There is only one God!" In our own Civil War, another of the most devastating and destructive wars the world has ever known, Christian killed Christian, brother killed brother with almost unparalleled ferocity. Yet each one prayed to the same God that his side might win, believing sincerely that His will was theirs. I ask myself, why this is so?

The laws created to govern the universe are undeviating, unchanging, always applicable when we know them. The laws governing the life of plants and other animals do not change. Other animals may quarrel and fight individually over food or mate, but only we humans, of all the species of living things, engage in wholesale slaughter of our own kind. We are the only ones who wage wars against our brothers. Are the laws created for human action so contradictory? Can either side know truly the will of the Creator of all men if they plunge the sword, fire the gun, or drop the bomb which kills and maims their brothers? Can wholesale slaughter be, at the same time, right and wrong? Yet today, as it was with yesterday's thousands of years, it is true that each side honestly and sincerely believes that they are the chief proprietors of God's will. They still delude themselves with this idea even as they, full of piety and righteous indignation, thrust home the sword to its brutal, bloody hilt.

The universal truth was willed and established at the time of creation. As these laws were in the beginning, so they are now and so they will be. The laws created then are eternal and never changing. What the Creator willed is to be found in the laws of space and motion, of chemical reactions, of light and sound, of biology and physiology, of the stirrings of life and growth from the seed and the sperm, of the behavior of all things animate and inanimate. Man has the gift of reason but he must discover the laws. The whole story of

man's rise from the darkness of his beginnings is the story of his blind, upward groping for the stars. Each time he has discovered some new portion of that eternal truth which helped him to better understand the nature of things, the reaction has been as though a glorious flash of light had illuminated the whole world and men everywhere could ease their burden, stand a little straighter and say, "I see more clearly. I begin to understand. Let me remove these blindfolds from my eyes for what I see and understand, I do not fear. It is only when I do not understand that I lose the way, and fears beset me, and I run amok."

No, Mr. _____, I did not mention God. The Creator of all things has not vouchsafed His will to me concerning these problems which beset us in our lives today, but I most earnestly seek to discover those laws of human action, created with our beginning, by which men can live together as the fraternity we were surely intended to be. I am too humble to be so presumptuous as to think I know His will. I am too proud to stoop to the hypocrisy of invoking His name merely to gloss with false and deceitful sanctity my thought, my reason and my logic.

BY OUR OWN HANDS

I am sure of one thing: Our survival as a species is at stake. We have learned to make a weapon capable of destroying all of mankind, but we have not learned to live together. It may be that if we do not learn soon we will, by our own hands, prove ourselves to be one with the many species of life once on this planet but now extinct, just another of the Creator's misfits; mistakes which He in His own good time, and in His own way, mercifully corrects. If we are to prove ourselves not to be just another cosmic error, we must, it seems to me, start using the reason and the logic which we were given to use. We must stop "thinking with our emotions." We must quit insisting that our interpretation of God's word is the only way unless we can prove our interpretation valid when applied to human action and human cooperation for the here and now on this earth. Thought and reason and logic, devoid of emotion and false pity, must re-evaluate the existing laws of human action and discover new truths. The test of the validity of these laws must be twofold: 1) They must be universally applicable for (not applied to),

not just a few men, but for all men. 2) They must not require the use of external force to assure their observance but may be observed naturally by each man — so that one man may not become the master of another. Only when we find laws which meet such a criterion can we honestly say, "This must be as the Creator willed it."

The act of our creation endowed us with our big brain and the power to reason and plan ahead. At the same time, it withheld from us the instinctual behavior with which all other living things on this planet are endowed, so that we, of all the species created, are the only ones who, when faced with the necessity of acting, must first think and then choose before we can act. The act of our creation by its very nature made each of us responsible for himself and for his actions. We cannot deny it no matter how often we run fearfully to some authority outside ourselves and say to it, "Rule us, judge us, punish us, enslave us, do anything you wish so that we may escape this awesome burden imposed upon us by our Creator, this terrible responsibility of having to think before we act, this unfair imposition of having to pay the price of our own folly." How frail and unutterably foolish we are!

Abraham, Moses, Gideon and Samuel understood this. They admonished their people over and over again that they had to be responsible for their actions, that they could not have a king or any other authority save one; that while they were on this earth they must control their own energy, and therefore their own action. I refer you to Book I, Samuel, Chapter 8, verses 4-19, for a succinct and exact description of the consequences of the act of trying to surrender that which we cannot surrender.

I would also like to point out to you that here, some five or six thousand years ago, the first great step was taken toward understanding the meaning of freedom. These ancient wise men realized that human energy functions best, produces most and, what is more important, attains its highest spiritual and moral values, when each man understands that he must be self-responsible. Freedom, Mr. _____, is self-control.

I am not the Creator, Mr. _____. I did not, therefore, create the law of the survival of the fittest. The Creator did that. But this law, like the law of gravity, exists. It

always has been. It always will be. No man-made act or law can change or alter it. It functions inexorably today in every species of life on this planet including our own. The ablest and the healthiest and the most energetic live and thrive. The incompetent, the weak, the lazy, those who lack energy for whatever reason, do not thrive no matter how much we help them. The weakest die no matter how lovingly, or how carefully, we tend them. To rebel against this law or to cry out against it, is to rebel and cry out against the Creator, Mr. _____. If you say the law is cruel and selfish, then you must also say the Creator is cruel and selfish. It is not cruel. It is a fact. It is a stern and, to the earthbound such as we, a tragically beautiful law, the kindest and most merciful of all the laws of nature. Think for a moment of all the horrible monstrosities we might have in the world were it not for this law. Think and then get on your knees and be thankful of your good fortune to be one of the fittest. Why are you ashamed? The world would die tomorrow if all the capable, the men of ability, were suddenly to be ashamed of their fitness and quit using it. What would the unfit do then, Mr. _____. Would it put more bread on their table, perhaps? More love in their hearts? You know it would not.

NATURAL LAW

Within nature and against nature we are not free. The plane we launch, the stone we throw, the step we take are all determined by and based upon laws which we are powerless to change. We must accept this and understand it. We must discover the laws and work with them. We cannot change them. Our first and most primordial urge is to survive, to overcome those forces in nature which daily threaten our existence — the cataclysms of climate, of disease and hunger. Life for each of us is an eternal struggle, a ceaseless conflict, and each of us is equipped differently to face the conflict. Some are rich, some poor; some are geniuses, some imbeciles; some have boundless physical energy, some are totally apathetic and weak; no two individuals are ever alike. This, too, is a truth which we have to face, accept, and understand.

What, then, do we have in common? Wherein are we equal? We are all members of the same species dubbed homo sapiens. We

know intuitively that we are brothers. Each of us wants desperately to live. We have that in common. But we have other things. All of us by our natural endowment, as we have already said, have, in common, the fact that each alone has to be responsible for his actions. But man alone cannot survive for long. His energy alone is not enough to fight all the battles against nature and live. In order to survive he *must* cooperate with others. This, too, is a bond between us. We must live together and cooperate with each other if we are to survive. But man is also a destroyer. He was created that way. This, too, is his common lot. He must destroy plants and other animals for food. He must destroy to obtain clothing and warmth. Whatever he does for his own protection and survival, he must accomplish by destroying something. This, then, is man's paradox and to date his tragic undoing: He must cooperate with others, and he is a destroyer. How can he ever know, how can he ever be sure that what he destroys will not bring harm to those with whom he must cooperate if he is to survive? What rules can he find to live by which will prevent this?

There is one way.

Innate within each man, and deriving naturally from his urge to survive and from his responsibility for his life and his actions, there is yet another area in which he must, by his nature, be responsible. In order to live, he must be responsible for his own sustenance. We call these inborn characteristics, "human rights." One might think of them also as basic needs, as subconscious motivations which, as in man's right to sustain himself, must be fulfilled. Clearly, when any individual has freely accepted the responsibility for his life, his acts and his sustenance, in the full sense implied here, then, at that moment, has the child grown to the man. He has reached what we call maturity. Conversely, he who is deprived of his responsibility, he who is forever dependent on another for his sustenance, must remain the eternal child suckling at the mother's breast. He can never achieve the self-identity which is the trademark of responsible adulthood. He must live as a child. He must act as a child, now peering timidly from, now clinging fearfully to the safe folds of the skirt of mother authority, while life, and growth and fulfillment pass him by.

We have, then, inherent in each man, the

means, the laws which, when understood and observed, not only allow him to attain maturity, but which also allow him to destroy, without fear of harming those with whom he must cooperate. It is certain that if he is responsible for his life, his acts and his sustenance, then these are his. They are, in this sense, his property. They belong to him and cannot possibly belong to any other. Since this is true for each man, then, clearly, if each man must own what he destroys for sustenance, he must have some way to delineate that ownership so that he will not infringe on any other man. To delineate ownership is simply to bound property. Property, in order to be property, *must* have a boundary. If each man, then, is to destroy with impunity, without fear of reprisal from his neighbor, he must limit his destruction for his own sustenance, to the destruction of that which lies within the boundaries of his own property. To cross his boundary would be to trespass on his neighbor. He must, therefore, have total and absolute control of what is his but, at the same time, he can have no control over and, therefore, no right to destroy anything which is not his, i.e., which lies beyond his boundary. If this is true for each man on earth, and it must be since we are created this way, then it follows that no man or group of men can have the right to trespass any other.

WE ARE RESPONSIBLE

Government, you will remember, is a group of men. They are no different from any other men and the same natural laws must apply for them as for any other. Even though we try to evade our inborn responsibilities by trying to give to other men our authority and responsibility, we still have to think and choose and act for ourselves. We still have to be responsible. There is no way possible to avoid this. All we succeed in doing, when we try to deny our own responsibility, is to set up an organization which to exist must use force, and which must trespass by force the property of every single man under its jurisdiction. All we succeed in doing, then, is in violating the basic inherent laws which, had we not set up this external force, would allow us to live together. Property lines are no longer sacrosanct. We run to the authority whom we have asked to usurp our rights and we say to that authority, "Take from this man, or that man, by force. That is my property, not his. Take your gun

and make him give it to me." When we give up our own authority and our control of our boundaries, we can no longer judge what is ours. We cannot tell when we have trespassed our neighbor. We become finally a nation of thieves and robbers, each one trying to use the force of authority to take what he thinks should be his.

The sanctity of boundary of property must be applicable for all men, not for just a few men. This is the only possible way for men to live together. How else can the true brotherhood of man ever be attained except when each man respects the property and life of every other?

Freedom is self-control, Mr. _____. Freedom can only be achieved through the mutual respect of all men for the sanctity of boundary of property. True peace can only be achieved when we finally realize that men *are* brothers and that no man or man-made government has the right to aggress the property of any other man or to take by force and violence anything that is his. We search for a way for men to live together, not for governments to live together. We search for the laws which govern the action of individual men and if organized society violates those laws, then it is organized society we must change. Governments and societies are man-made. The laws which govern human action are not man-made. We can change the former. We can never alter the latter. I refer you to the Golden Rule and the Ten Commandments for a further expression of this idea.

I agree with you that freedom is a much maligned word. Everybody uses it for every conceivable purpose — from freedom of the government to do what it pleases, freedom of this group or that group to do as they please, to freedom to do as one pleases (which should be called "license"). But the freedom of which I speak is the means by which each individual in the world can achieve the most mutual cooperation with every other individual, with the least unilateral dependence of one on any other. If we could achieve this, then the filthiest, meanest beggar in India could throw off his rags and his miserable dependence and stand up and say to all the world, "I, too, am a man among men."

You are quite wrong in stating that the freedom in our United States was, even in the beginning, based *solely* on the freedom to

worship as we pleased. Many were here before the first colony at Plymouth Rock. We don't know why they came. A great many did come for the reason of religion and the hope to be able to worship as they pleased. Many were taken out of prisons and dumped here merely to empty the prisons. They came for many reasons, to start life in a New World, all with the age-old, aching hope that things would be different here. For whatever reasons they came, they were here for more than 150 years before the Revolutionary War, and by one of those strange quirks in history they were so badly governed by a succession of English monarchs who took no interest in them whatever, that except for local colonial governments which were interested mainly in moral and ethical problems, they were hardly governed at all. They paid no taxes and received almost no help from the English overseas. By the time the Revolutionary War started, there were some three million of them. They had a young and flourishing economy, the best and fastest ships in the world of that time, they were growing big crops, manufacturing was becoming established and they were on the way up, all with almost no central government. Generally, what few attempts were made to govern them were just ignored.

THE ONLY TRUE REVOLUTION

When George III of England came along, tried to be a thorough and efficient monarch, and levied a few paltry taxes, they rebelled and thus started the only true revolution ever known. Who declared war for the colonies? They had no organization, no central authority to declare it for them. Who, then, did it and what authority did he have? Nobody really knows. Captain John Parker is given credit in most histories, but he was merely the titular head of a small company of Minute Men with no authority at all. The significance is lost to most of us today but here, for the first time in history, a private individual, a common man, with no authority stood up and said to the whole world, "If there is to be war, let it begin here." The whole world was startled when a common citizen stood up, defied, and declared war on a king. This is the significance of the "shot heard around the world." For the first time in history a common man had dared to defy authority and said, "The king is but a man, the same as I. His authority is no greater than

that of any other man. He has no right to trespass what is mine. My rights are the equal of his." Small wonder the down-trodden everywhere were filled with new hope!

What was it that made common men behave this way? What was it they believed so strongly that they were willing to give their lives fighting the most powerful nation on earth at that time? They didn't want to overthrow the king. They were not fighting for a voice in English government. They only wanted to be left alone. "Don't tread on me," one of their earliest flags said. The second paragraph of the Declaration of Independence tells us exactly why:

"We hold these truths to be self-evident"

It is self-evident by philosophic logic and deduction, but it is all the more plain for us to see, because we have learned from experience having had no central government for the last 150 years . . .

"that all men are created equal"

This is actually a reference to the divine right of kings which they were denying. A king is no better than any other man. Each man is born with the same inherent rights and properties. Each man has the same rights and, therefore, the same opportunity.

"that all men" (king and peasant alike) "are endowed by their Creator with certain unalienable rights"

When instinctual behavior was withheld at our creation, we had to think and choose before we could act. We were, therefore, given the right to our life and made responsible for it, for our actions and for our sustenance. Since these rights are a part of our nature and cannot be removed from it, they are unalienable.

"that among these are life"

Each man has a right to his life. It was "given" to him when he was made responsible.

"liberty"

The right to govern ourselves. Self-control.

"property"

The right to sustain ourselves. The word "property" was in the original draft and was an integral part of the philosophy of the men who signed the

Declaration. It was left out because two southern colonies who had slaves refused to sign unless the word was omitted. They were unanimously agreed that property was an inherent right of free men, but if they said it here, then slaves would have the right to own property. If they owned property, they would not be slaves. I refer you to the Virginia Bill of Rights, which the writers of the Declaration undoubtedly used as a reference.

"and the pursuit of happiness . . ."

Each man has the right to use his talents and his energies in his own way, to pursue whatever goal is highest in his scale of values.

These were the most revolutionary words ever written. Never before had a document been penned which declared that each man had a right to govern himself, that each man was born with equal rights, that these rights were inherent within him and that no external authority had a greater right. Never before had men dared to declare for, to fight for, and die for, the rights of common men. And when they won, governments all over the world trembled; but men everywhere listened with joy in their hearts and a new hope they had never known before. America! The land of promise! A new light had been born in the world, a symbol of hope and inspiration which changed the face of nations and shook the old world to its very foundations! These were the words, this was the meaning, which endowed America with the promise and the hope; these were the beacons which suffused our land with the radiance of grandeur and of greatness. This was my beloved country.

This was the spirit of the Declaration, of the Bill of Rights to the Constitution. This was the belief which guided some men in government for a long time after the Declaration was signed. This was the spirit which brought to fruition the tremendous outpouring of human energy which burst like a comet over the world and made this nation, in just a few generations, the most productive, the most ingenious, and the wealthiest (in both material goods and ethical values) on earth. This was a nation where even the commonest laborer had a higher standard of living than the middle and upper classes in most of the rest of the world. This was a nation where for 300 years there

was no dole, no government handout, and yet it was the only nation where famine never existed, where no one starved.

THE FEAR OF FREEDOM

Of those three million people in America at that time, even after fighting a war to free themselves from government, there were still many who feared freedom, who couldn't believe their own experience, who still wanted a central authority. Some of them wanted a king. These men got together and drew up a constitution. They wanted a strong authority to protect them, they said, not to rule them. The individual states refused to consider the Constitution until the Bill of Rights was added. Of the original signers to the Declaration, only six signed the Constitution. All of the others who were still alive and available refused to have anything to do with it. Patrick Henry in Virginia came within a few votes of defeating the revised Constitution with the Bill of Rights appended. Benjamin Franklin, who had been opposed, finally capitulated and signed but added, "It will end in tyranny."

If you cannot recognize that tyranny exists today, Mr. _____, look up the definition and then take a long, careful look around you. The belief of the men who signed the Declaration, the principles for which the Revolution was fought, did not include a strong central government. They did not intend to exchange one authority for just another. They knew, and said, that if one man rules another, it doesn't matter whether you call him a king or a president or the majority. The result is always the same — tyranny. In our case, the central authority worked for a while because the men in government believed in the meaning of the Declaration, they believed that each man had inherent rights. So for another few years men were allowed to be almost completely on their own. Those were the glorious years.

Why didn't those people starve? Famines had been, and were at that time, still common in the countries from which they came. Their natural resources and their energy were not greatly different from their ancestors'. What was there about these people who believed in self-government; who believed that each man had an unalienable right to the fruits of his labors; that each man should pursue his happiness in accordance with his own interest; that merit should be rewarded; and that having less than

the industrious was the just reward of the lazy and the incompetent? Mr. _____, these men had learned something from their 150 years of no government, and from the experience and guidance of the great minds of England around the time of the Industrial Revolution. They had learned that men must cooperate with each other, but they do it best when each man works toward his own interest (i.e., pursues happiness in his own way). What they learned was expressed beautifully by an Englishman, Adam Ferguson, in 1767. "Nations," he said, "stumble upon establishments which are indeed the result of human action, but not the result of human design," and "the spontaneous collaboration of free men often creates things which are greater than their individual minds can ever comprehend."

When government does not interfere with people's lives; when each man works solely for his own best interest and begins to trade (ideas as well as material goods) with other men (spontaneous collaboration), each one of whom is working only in his own interest, the results are fantastic. They are so stimulated by the keen competition, so desirous of not being bested, so engrossed in developing and selling their product, that they work and think much harder than they ever did before. They improve quality, they invent new materials, they invent new machines, they invent mass production, they create more and more goods, more and more jobs, more and more wealth, not just for themselves, though that is their interest, but for everyone who works for them, or who becomes able to buy their goods which are now cheaper because they have invented mass production.

Multiply this by a nation of men, each one furthering his own interest, and the result is the wealthiest nation in history with more comforts, conveniences, and leisure than any nation had ever even dreamed to be possible. The sole intent of each man was to better himself, but the undreamed of result was that everyone, even the beggar, was enriched.

This is always true. With no design other than each man's design to better himself, the spontaneous collaboration of free men always produces far more for everyone than any man-made, planned economy ever devised, no matter how worthy its intent. In every planned economy in history there has always been scarcity. People have always been hungry, just as our

people will be in our own planned economy when the great wealth our free enterprise system produced has finally been destroyed.

THE LAWS OF FREE ENTERPRISE

This spontaneous collaboration of free men is what we call the free enterprise system, Mr. _____. The spontaneous collaboration of free men is what made this the wealthiest, the most productive and the most ingenious nation on earth. Here is the reason we never had a famine. This is why no one starved and no dole was ever needed or wanted.

The free enterprise system has its own inherent and unalienable laws. They are not made by human design. The laws by which this system functions provide the checks and balances, the judge and jury, by which, if we foolish humans would allow them to function without our clumsy interference, it metes out justice with a detached and total impartiality. It rewards ability and industry, and that is all. It is blind to the bribes and blandishments to which our human courts are all too susceptible. It cannot be swayed by false pity, cajolery or threat. Indeed, the only major requirement of this system is that man-made external authority (government) must not interfere.

Opprobrium has been heaped upon this system by its opponents, but the evils which they sincerely, and with complete misunderstanding, have said arise from this system do not, in fact, derive from the system at all. What the opponents of free enterprise have been unable to see because of their worship of man-made authority, and because of their misinterpretation of the meaning of "value" and "profit," is this: It is precisely because men assume an authority (government), and a knowledge which they do not have, and interfere with the natural laws of a system which functions without human design, that evil arises. It is, I repeat, interference, by men using force in a system which abhors force, which causes war, monopoly, inflation, surpluses, scarcity, unemployment, the exploitation of man by man, and most of the other major evils which have beset man from the beginning of recorded time. I make no apology for this sweeping indictment. There are many, many texts which prove this to be true, if you will take the time to read them.

Our problem, Mr. _____, is eons old. After thousands of years during which we

have tried every conceivable type of man-made government over and over again, each one of which has always failed, we still cling to the pagan belief in man-made gods, in earthly authority. We still, after all these centuries, and after discovering an incredible array of physical laws created by the Creator, refuse to believe in or accept the same laws which, when we discover them, are found to apply to our own action. We have faith in the physical laws. We have no faith in our own laws of human action, even when proven correct, and we run with fear and trembling to some other fallible man and plead with him to be our king.

Each time we have tried self-government even on a tiny scale, a civilization has sprung up, and each and every time we lost our faith and our knowledge of our own inner authority and became too dependent on man-made external authority, the civilization has fallen again. In spite of ourselves or, more correctly, because we fear ourselves, we place our faith in man-made laws and have no faith in the rightness of the laws the Creator of all things created for us. We always turn to someone with a gun and say, "Those other laws are too harsh, too cruel. We don't understand them. We are afraid. Take the gun and use your force to break them for us and we will bow down before you. We do not trust those strange laws the Creator made for us at our creation."

You ask me how I can assume the knowledge that these are the Creator's laws. I answer, when we "stumble" upon laws that function without human design; when the function of those laws proves itself to produce more for all people than any system man has yet devised, or managed, then I can assume no other source. They apply equally and fairly for every individual. They require no external force to assure their observance. They exist. They have been. They will be.

SELF-GOVERNMENT WORKS BEST

The early Americans are all the proof needed that these laws of self-government and of mutual cooperation with others, work best. The individual minds of these Americans could not possibly comprehend the great things which were to result from their own self-interested pursuits. Their understanding of the principles of the free enterprise system was not complete (many have not yet been discovered) though they understood these principles far better than

most of us do today. They knew enough, however, and a few had faith enough, to allow those laws to function without interference. They came closer than any people ever had come before. Ours is a tremendous heritage, Mr. _____.

"Root, hog, or die" was the proud philosophy of a magnificent people, Mr. _____. It is a colloquial contraction of the meaning of the Declaration of Independence. I did not coin the phrase. It was their own and they wore it as a badge of honor. They understood the rightness of self-responsibility. They were proud that they could "do it themselves" and the last thing they wanted was government help. It was government they feared most. That was why they fought the war — to free themselves from government. They wanted no part of that government "business."

What kind of people were they, these people who lived by what you call this selfish, cruel code of "Root, hog, or die"? Do you find it strange that the great majority of them were the kindest, the most compassionate, the most generous people on earth? Why?

When a man assumes responsibility for his own actions; when he has learned to govern himself; when he has learned to conquer his emotions so that his actions are based on reason and logic, the sure knowledge of his self-control gives him what we call self-respect. To respect himself he must have integrity. His neighbors begin to realize he is a man of his word, his actions can be depended upon to be reasonable. They say of him, "He is honest and reliable." They respect him. Because he respects himself and his property, he knows he must grant his neighbors the same right. He returns their respect. It is mutual. Because he controls his property and his actions, he is confident. He loves life. He wants to live better. He begins to plan, to look ahead, to dream, to build whatever in his scale of values he believes will help him to live better, to be happier. He reaches upward. We call this incentive. To plan for something better in the future, he knows he must save, he must deprive himself of something today in the expectation of investing his saving for the greater reward he looks to in the future. We call this thrift. His integrity and his self-respect are tremendously important to him. He is willing to defend them against any odds. We call this courage. He is not afraid. The great effort he made to learn

to control his emotions and his actions, the many mistakes he made, taught him that he is fallible. He knows that his knowledge is incomplete and this may lead him to err again. We call this humility.

HELP IN ADVERSITY

He and his neighbors know that each man alike, in spite of everything he can do, may meet with misfortune beyond his control, that man may be buffeted by the "slings and arrows of outrageous fortune." When misfortune comes to one of his neighbors, because he respects him and because he understands, that which may happen to all men, he is genuinely saddened. He sincerely wants to help him in whatever way he can. Without urging, without being forced, but simply because he wants to do it, he takes from his stores whatever he thinks his neighbor needs and takes it to him. This is the only true charity. It springs from the heart. We say, "This man is generous." He respects his neighbor, he does not wish to trespass upon him. He is, therefore, gentle in his dealings with him. We say, "He is kind and courteous." He is a man genuinely moved by the misfortunes of his fellow men. We call that quality which makes his sorrow genuine. compassion.

These traits, or virtues if you wish, all derive from the individual. They derive in the main from self-control and the sanctity of boundary of property. This is a composite of the traits and virtues of those men who made America great. "Root, hog, or die," they said. They were magnificent!

Your way is the cruel way, Mr. _____.

Government does not have a heart. It only has a gun. Whatever it obtains, it can only obtain by the use of force. All acts of violence, which is the use of force by one group of persons against another person or group of persons, invariably violate the boundaries of the property of those individuals toward whom the act is directed. Force is not necessary to take something which has no owner.

AUTHORITY OF OWNERSHIP

The true owner of any property is obviously that person who has total and final control of the disposition of that property. He can destroy it, waste it, give it away, use it as he sees fit without fear of reprisal. It is his. One may think him wise or foolish, but no one can question his right to use what is his in whatever way he pleases.

When the government assumes the privilege of taxation and further assumes the privilege of using force to collect those taxes, it has at that moment assumed ownership of all property. If I own the property; if I have total control over it, then the government can have no control over it. The government, therefore, has nothing. It cannot tax "nothing." It must have taxes to exist. It must, therefore, in the final analysis, assume ownership. Try not paying your taxes if you wish to determine who has final control of what you think of as your property. Government cannot recognize the sanctity of boundary of individual property. It can exist only by destroying the property lines of every individual who comes under its jurisdiction. Neither can it respect man's right to control his own energy. Government, by definition, must do the controlling.

If man's self-control is denied by force, he must become dependent on the depriving force. If his self-responsibility and the sanctity of boundary of property are destroyed, then the traits which derive from those two sources must also be destroyed. If it were measurable, I believe we would find that the degree of man's dependency on government would be in an exact ratio to the degree of destruction of those traits which give him his greatest strength. The act of debasing man by destroying his strength is, in my opinion, an act of callous cruelty.

As a check of the validity of the above statements, one might plot graphically a curve depicting the increase in total taxation each year for the past 30 years. Against this curve plot other curves which depict the annual increase or decrease in crime, juvenile delinquency, suicide rates and mental illness during the same period. The correlation would, I am certain, be startling.

A DOUBLE CRUELTY

True charity is impossible for government. It can only rob some in order to give to others. The first action is an act of violence; the second forces the dependence of the recipient. Both are cruel. The fact that you approve does not make it any less an act of violence. I do not approve. I am violated by the mob of majority. Can the brotherhood of man ever be attained in this way? You must know it cannot.

I maintain that by the teaching of the very Bible which you exhort me to study, your way

is immoral. Let me explain to you why this is true. You start out by feeling sorry for the poor and down-trodden. You may not think much about why most of that group are poor, but you see your own good fortune which you have earned by your ability. You see your well-to-do neighbors, and you say, "We've got to help those people who seem to have so much less." If you decide, "I ought to help those people," and then go out and do it voluntarily, of your own free will, then I applaud you. This is the right and proper way. But when you include your neighbors, when you want to take something of theirs without their express and individual permission, each and every one, you have broken one of the Ten Commandments. "Thou shalt not covet anything that is thy neighbor's," says the Commandment. Is covetousness any less covetous because you want to use that which you covet for what you think is a worthy cause? Does the end justify the means?

SANCTION OF ARMED ROBBERY

When you go to the ballot box and vote for the man who will take from you and from me, your neighbor: when by your vote you sanction the right of government or any other man or men, to take by force from anyone other than yourself, you are sanctioning armed robbery. In actuality, you are the perpetrator of the crime and the government becomes the armed intermediary who acts in accordance with your wishes. You would never do such a thing yourself, but why is it that you have no hesitation or compunction in asking the government to do it for you? Is robbing your neighbor any less evil because you, like a sub-God, have decided that you know better what to do with your neighbor's goods than he does? Because you have decided that this is the way to help people? The Ten Commandments say, "Thou shalt not steal."

Your statement that we are governing ourselves with this government of "ours" is the sheerest fallacy. Governing ourselves is what each one of us should be doing but most certainly are not. When we give authority to someone outside ourselves and give that authority a gun to use on us, we give up self-government and submit to being governed. It does not matter one whit whether the authority is a king, a dictator or a majority. Man, the individual, is pushed back to the same old

place he was occupying before the "shot heard round the world," a vassal to man-made authority. By your expression of admiration for that authority, by your belief in its omnipotence, by your blind fealty to and acceptance of that authority, have you not broken even a third Commandment? — "Thou shalt have no other gods before me."

Moses, Gideon and Samuel made the meaning of this Commandment unmistakably clear. It meant, they said, that on this earth man could have no other authority — which meant, no other government, as Samuel so clearly points out. Only individuals can follow the Ten Commandments. Governments cannot possibly follow them. Governments, by their very nature, must force men to break or corrupt every single one of them.

I believe in the validity of the Ten Commandments and the Golden Rule. I believe in the expressed philosophy of the Declaration of Independence. I believe that all men basically want to be moral; that if they are allowed (not forced) to be responsible for themselves, the vast majority will follow the natural laws which the Commandments represent. I believe this was proven by the early American experience though the rules were imperfectly understood, and even less perfectly followed. I believe that only when man is self-responsible, when he is allowed to control his own energy, but is mutually respectful of the energy and property of any other, only then can he begin to reach heights of which we have never dreamed. Out of this come the courage and incentive to build, to try, to fail, to try again. Out of this come true compassion and intellectual and moral integrity. Here, and only here, can a man walk proudly erect and look the whole world squarely in the face no matter how humble his niche in the scheme of things might be. This is not a utopian dream. We proved once that it was entirely possible, once upon a time in the land of freedom.

This was my beloved country for which I unashamedly do sorrow. We were so near and now we are so far.

No, Mr. _____, I would not harm you or anyone. You are my neighbor, a brother whom I wish to respect; whose property lines I wish to honor; whose ability and accomplishments I wish to applaud. What is yours, is yours. I do not covet it. I only wish you felt the same about me.

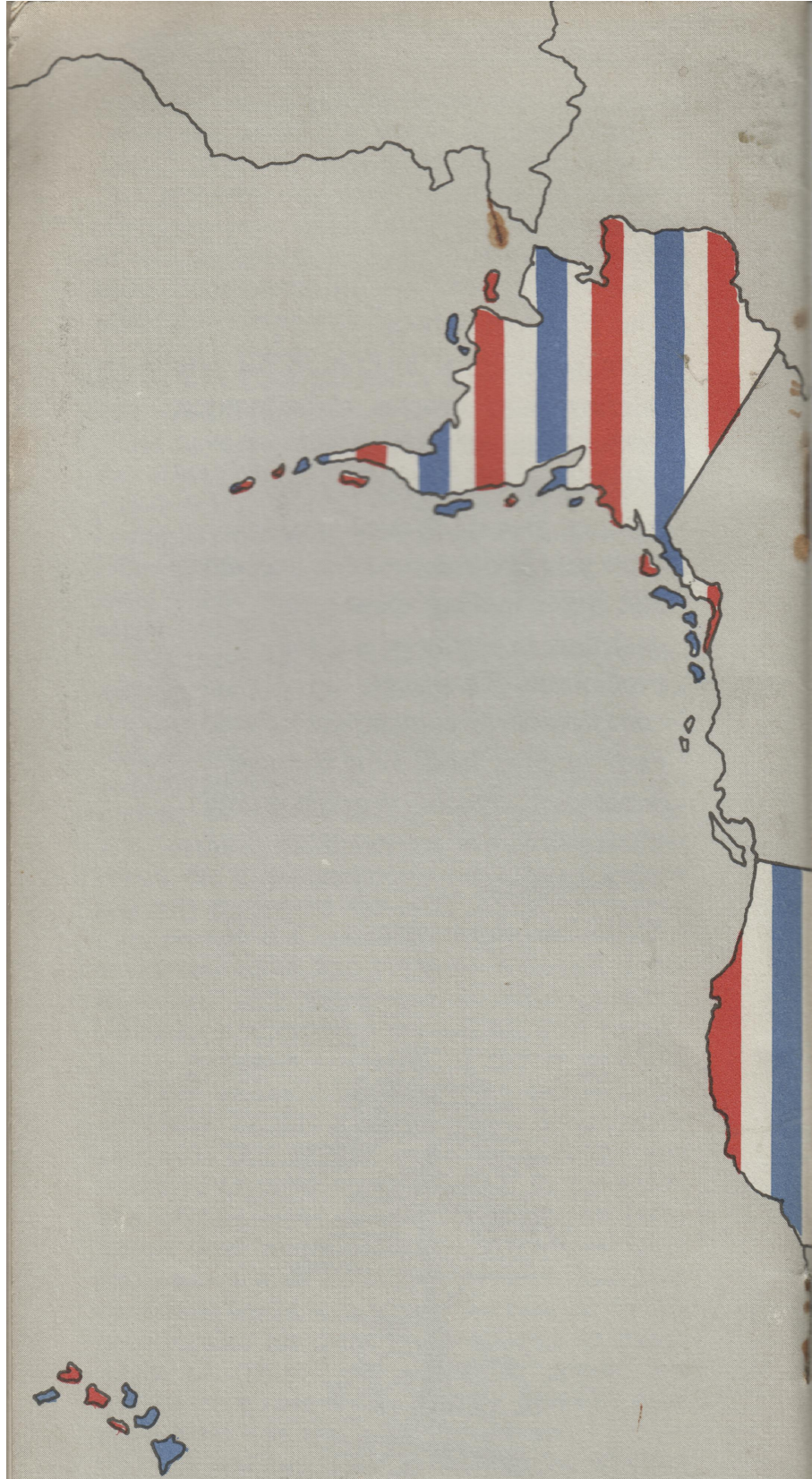
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